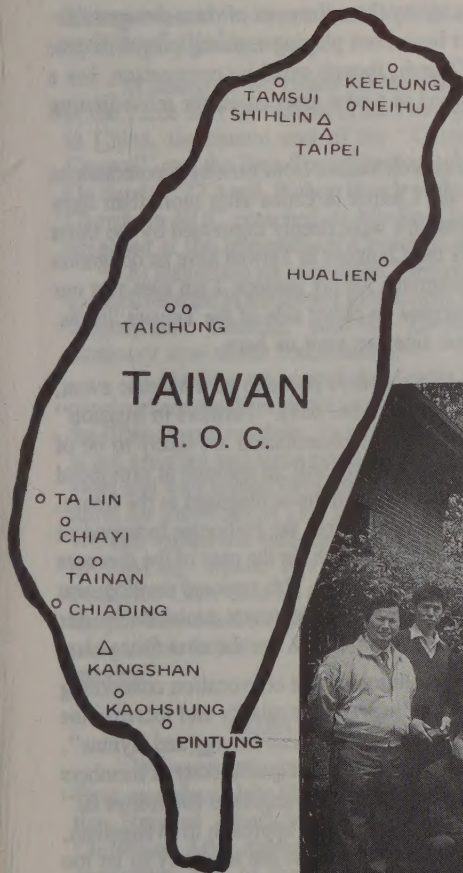


Friendship

1991

友誼



The Taiwan churches' delegation to mainland China, led by Bishop John Chien, pictured here with their mainland counterparts outside St Paul's Church Hangzhou.

THE TAIWAN EPISCOPAL CHURCH MAGAZINE

DECEMBER 1991

Dear friends of Taiwan,

Church business has taken me out of Taiwan three times this year, to Phoenix Arizona, to Manila in the Philippines and to mainland China. It was good to meet up with so many of you through the year, and for those I missed seeing I hope our "Friendship" magazine will keep you in touch.

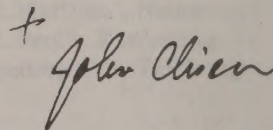
Taiwan, well known for its remarkable economic achievements, is now facing some serious political issues, such as the national identity, relations between Taiwan and China, and its re-entry into the United Nations. December brings national elections which will fill the seats made vacant by the retirement of the now-aged law-makers elected on the mainland before 1949. Some of the Churches have been playing a strong prophetic role in support of social justice and self-determination. Our Episcopal Church, though small by comparison, has a distinctive function of reconciliation. This is why I have been involved in a new association for rehabilitating those who have suffered as a consequence of the events of 1949.

It was my special privilege and honor to lead a team of fourteen church leaders from various denominations and church organisations in Taiwan to pay the first official visit to the Church in China after more than forty years of separation. The visit was momentous from many perspectives. We were deeply impressed by the thirst of the people for the gospel and the rapid reopening of churches. I think the Churches in Taiwan have an obligation to help the Church in China, especially in theological training and programs for lay leaders. I am sure that our visit will be the beginning of a growing relationship between the Churches on either side of the Taiwan Straits. We are sincerely hoping that soon church leaders from the mainland side can visit us here.

The assembly in Manila of the Council of the Church in East Asia will also prove to be a historic event, in the decisions that will flow on in the coming years. So many national Churches have "Partners in Mission" relations with the Churches of Asia, and two recommendations from the PIM consultation are likely to be of general interest. The first recommendation is that all Partners in Mission funding will go through at provincial or regional level. In other words, there will be no more *such* PIM-CCEA consultations or meetings in the future. The second change will be the establishment of regions: The Philippine Episcopal region, the Philippine Independent Church, the Korean region, the Singapore/Malaysia region, and the Burmese Church. In the case of the dioceses of Taiwan and of Hong Kong and Macao, they are free to choose a region to belong to. This regional development is vital to us in Taiwan. I think our Convocation in February will help us make the important decisions for our future involvement. It is again my honor to be elected the honorary treasurer of CCEA for the next four years.

In March, the diocesan standing Committee, in response to the resolution of last convocation concerning the Decade of Evangelism, set a goal for the diocese in ten years' time: to upgrade the quality and increase the number of church members. For this year, the target was to provide instruction on "Anglican Liturgy and Hymns". We have also circulated a brief commentary on the Sunday lectionary. We need a knowledgeable body of members before we set out on a new venture. In October, Fr Luke Chen and I attended an "Evangelism Explosion III" training course in Taichung. We were both very impressed with the efficiency of this approach to evangelism. It may be an unfamiliar method in the Anglican tradition, but it might help us redress the tendency to be too theoretical and weak in the practical matters of evangelism. How to make it suitable for the Anglican Church in our situation needs to be studied carefully.

Advent season is here, and Christmas is not far off. I take this opportunity to send you my Christmas greetings and to wish you a blessed New Year.

John Chien

Church leaders 1991 visit Mainland China

In April, 1991, Bishop John Chien led an ecumenical team of 14 from Taiwan on a visit to the Christian church on the Chinese mainland. It was the first time the China Christian Council had officially invited the churches of Taiwan, and the party represented seven churches and seven Christian organisations.

The Bishop's report, in Chinese in the July edition of the Taiwan Episcopal Church News, was translated and published in the November issue of "Catholic International". Parts of that report are reproduced here:

Everywhere we were received in a sincere spirit of dialogue.

In Shanghai, we visited the National Committee of the Three-Self Movement of the Protestant Church in China, the central seat of the "China Christian Council" and the Hwa-Tong Theological Seminary. On Sunday, 27 April, Bishop Enoch of the Methodist Church in ROC preached at Mu-En Church and I preached at the International Church in Shanghai.

At Hangzhou we visited the Zhejiang Christian Council (housed in the former premises of Saint Paul's Episcopalian Church), and the Zhejiang Union Seminary now under construction.

At Nanjing we visited the Amity Foundation press, where the director told us that 5,000 copies of the Bible are put out daily. In spite of this, the demand is not satisfied and some people come from very far away and wait several days just to have a Bible. Their thirst for the Word of God compels our admiration. We also visited the well-known Theological Institute of Jin-Ling where Rev. Shang Cheng Chong, Professor Chen Chia Su and I gave an address to all the professors and students of the Institute. The spirit of sacrifice they show in their poverty is extremely moving.

DIALOGUE

We were invited to dinner by the Bishop K. H. Ting, president of the China Christian Council and of the National Three-Self Movement of Chinese Christians. After dinner, there was a meeting in the convention hall of the Nanjing restaurant, where Churches from both sides of the China Sea were able to dialogue face to face for the first time. The atmosphere was warm but the time too short for us to be able to say to one another all that we would have wished.

(continued on page 9)



Bishop Shen Yi Fan (left) presenting Bishop Chien of Taiwan with samples of the Christian literature produced for the mainland church.



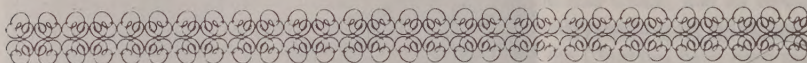
Outside the headquarters of the Three-Self Movement in Shanghai, the Bishop of Taiwan (right) is pictured with the two new bishops consecrated in the Chinese Church two years ago, Bishop Shen Yi Fan (left) and Bishop Sun Yan Li (center).

Decade of Evangelism workshops

As part of the diocese's activity in the Decade of Evangelism, two conferences were held in June, one for lay people of the northern parishes, and one for the diocesan clergy.

The leaders were Dr Bob and Dr Jeanette Renouf, on their way home to the U.S.A. after ten years in Britain. Bob had just finished his work with the Anglican Consultative Council, and was available to guide Taiwan's goal-setting activities. Jeanette with her counselling expertise was a resource for the clergy and a facilitator at the sessions.

The process began with bible study, and went through the analysis of needs and resources to a statement of vision of the goals for this diocese. The Renoufs turned their lack of Chinese into an advantage, by stepping back from discussions they had set in motion; so, people were answering and challenging each other, not responding to the directors.



At the northern workshop on evangelism, John Wang (standing, left) contributed his group's ideas, while Dr Jeanette Renouf (centre) and Dr Bob Renouf (far right) waited for the conclusions. Fr David Chee was chairman.

On completing their tour through India and the eastern dioceses of Asia, Dr Bob Renouf produced a report where he noted two of the leading concerns in the Taiwan workshops:

- * What role can the numerous parish kindergartens play in the Church's mission?
- * What kind of training, for clergy and laity, is called for at this time?

His reported "reflections" on his visit to Asia included general points of possible concern to Taiwan. He found:

- * a need for better communication between dioceses in the area, to share their experiences and strategies in the Decade of Evangelism;
- * a need to discover culturally appropriate methodologies for training laity for mission in their own cultures;
- * a need to find images and models for priesthood and lay ministry, appropriate in the cultural and religious context;
- * a need to explore the role of a minority church with small membership, in a multifaith context.

Ministry to prisoners

The Christian ministry to expatriate prisoners in Taoyuan prison near Taipei is supported by the English-speaking congregation at Good Shepherd Church.

As of December 1, there are 57 prisoners from 13 countries who are visited and given fruit and magazines. The visiting teams are drawn from all the English-speaking congregations in Taipei.

Without this ministry these men (there are no expat. women in this prison) would never have a visit, as their families are in their home countries.

At present contributions are being made to Christmas boxes, so that each of "our" prisoners will get a new sweater and tracksuit, socks, a towel and some toiletries, dried fruit and nuts, and a letter pad and biro.

Learning from Sabah diocese

Taiwan's seven catechists, commissioned in May, have been active in parish and teaching ministries. The woman among them, Mrs Elizabeth Chen, spent July in Sabah diocese to see other parishes at work. She wrote of her experiences thus:

I thank God for the wonderful opportunity to observe and learn in Sabah diocese.

My main destination was Tawau, the third largest city in East Malaysia. I stayed in St Patrick's parish Tawau for 17 days. I stayed a further 10 days in a smaller city, Senporna, in St Matthew's church. I saw similar things in two different settings, that church members all love the Lord very much, and the Lord blesses them abundantly.

What impressed me most at St Patrick's church was the training of lay people and their ministry within small groups. The members of a group come together regularly each week to read the Bible, pray, and look after one another. The numbers grow rapidly. The groups are led by trained lay Christians. It lays good foundations for evangelism.

Additionally, the ministry of church women is becoming the main support of the congregation. They not only meet to pray and to teach; they also visit inactive members and minister in the hospital and to the elderly.

Such wonderful lessons in how to preach and live out the Gospel are ones we should learn in



Seven theological students called to non-stipendiary ministry were commissioned as catechists in St John's Cathedral, Taipei, in May. The candidates were presented to Bishop John Chien by the Rev. David Chee who is the warden of Trinity Hall, the diocese's theological institute. Pictured left to right after the commissioning: Lennon, Peter, Mark, Elizabeth, The Bishop, Joseph, Fr Chee, Stephen and John.

Taiwan. The month in Sabah seemed long, but it was not long enough because I still have much more to learn and under-

stand. I hope my trip to Sabah can improve the fellowship and lead to further exchanges between the two dioceses.

Others Visited China.....

Chinese Christians and western feminist theologians are recognising a convergence of interests, following a visit to China by an ecumenical group in June 1990. Reports from the visitors have been collected and presented in the autumn 1991 edition of "In God's Image", produced by the Asian Women's Resource Center for Culture and Theology.

The group spent 17 days in mainland China, visiting churches and seminaries. For many of the 20 it was a journey of discovery and self-discovery. Ten of the visitors were from the churches of Asia, nine from the USA and one from Sweden. Each reported according to her own interests and perspectives; and each looked at the non-denominational Church that has taken shape from within her own traditions. But it was agreed that the satisfaction and pride of the Chinese in their church and in contributing to its growth was news that the west must attend to.

How do we in our culturally identified churches relate to this Chinese church? Dr Margaret Foley, professor of Christian Ethics at Yale University, suggests we will find new ways of expressing Christian community and universal concerns as we attend to the Chinese concerns. "Respecting a particular Christian church within a universal church means trusting its faith enough to let it discern its own forms of worship, its own responsibilities in supporting or resisting the powers of its nation, its own understanding of the message of God through the Christian tradition in which it professes to stand."

Some readers of "Friendship" magazine might also like to get the journal "In God's Image". The subscription outside Asia is US\$10 per year, in a check payable to Asian Women's Resource Center for Culture and Theology, 566 Nathan Road, Kiu Kin Mansion 6/F, Kowloon, Hong Kong.

From the Chaplain to the English-speaking congregation at Good Shepherd Church:

Many readers of this magazine were at some time worshippers at the Church of the Good Shepherd, Shihlin. And so we print news of the present congregation, from the chaplain to the English-speaking congregation at Good Shepherd, the Rev. David Cobbett.

What has happened at Good Shepherd since you were here? One difference is that my wife Alison and I came on February 1, 1991, after an invitation from the parish search committee. Previously I was vicar of a parish in the diocese of Melbourne, Australia.

With the regular changes in the expatriate community, so the congregation at worship changes. While there are two or three long-term residents of Taiwan who worship with us, for the most part the average length of stay would be no more than four years. It was said in the past that annually one-quarter of the congregation left and were replaced by new arrivals. This year half have left, and the revised parish roll has the names of thirty individuals or families.



The gateway to the Church of the Good Shepherd, Shihlin, Taipei.

Visitors to the church for Sunday worship, and visitors to Taipei, give us the ministry of hospitality. Hardly a week goes by without our entertaining someone on behalf of the church here. A recent visitor was an architect based in Hong Kong, who wrote an appreciative letter after his visit which readers may enjoy:

"In due time I caught a taxi to the Church of the Good Shepherd, Shihlin. It turned out to be a very attractive Chinese-style building with a traditional roofed gateway leading into a courtyard, with the main building properly sideways on facing the

entrance. This meant that the entrance to altar axis was perpendicular to the ridge, and one entered through glazed doors under the center of the eaves. This was the first time I had seen a Chinese church that properly adopted a Chinese layout, rather than merely decorating a western style church with Chinese kitsch.... Inside, the decoration verged on sparse, but the structural form was again reminiscent of a trussless Chinese idiom, and the cross hanging over the altar and the processional cross were based on the old Nestorian crosses found on the Silk Road.



Pictured outside the Church of the Good Shepherd, Shihlin, from left, the Rev. David Cobbett, chaplain to the English-speaking congregation; Bishop Chien, locum in the absence of Fr David Chee on leave; and the Rev. Lai Wen Kwang, a retired priest from the Diocese of Singapore, who assisted with Sunday services in the rector's absence.

"The worship was easy to follow despite the use of two languages, someone having taken immense care to type out the service sheet in both languages. The prayer book for Holy Communion was also in both, and the hymns used a common tune to two sets of words. For the consecration prayer, alternate paragraphs were in Chinese and English.

"Afterwards in the church, visitors were asked to introduce themselves. It turned out I was sitting next to a visitor from Singapore, and there were others who had newly arrived in Taiwan."

As chaplains to the expatriate community have always done, I have my share of English teaching. Early in the year I took a series for learners of English, seven studies in St Mark's gospel. Through the summer I took a further series of 18 nights, mainly with diocesan catechists or theology students, for which I prepared a series of questions on each chapter in Mark for discussion and answering in conversation classes. I have offered this material to other missionaries in the Asia-Pacific region. More recently, I have produced simple English notes on the Sunday Readings for Holy Communion and I have been working through them with a Chinese group. The English-speaking congregation has also taken the notes as a way of preparing for Sunday worship, and the Bishop has distributed Chinese translations of the notes in the diocese. I have made the notes to the end of December. The usefulness of them will be evaluated then.

Another good development has been to form what in Australia we would call "a Ministers' Fraternal". The chaplains and

pastors to English-speaking congregations in Taipei meet monthly over lunch. We can give each other mutual support, as well as doing practical things together. We have just produced a smart-looking brochure advertising English services for all the denominations, to go into hotels, clubs and other places where people gather. We have also arranged to cover all the major hospitals where expatriates go for treatment, and I make pastoral visits at least weekly in the Veterans' Hospital.

Alison went weekly for four months to visit expatriate prisoners with English ability (and usually little or no Chinese ability). These men are very isolated and, unlike

Chinese prisoners, have no other "family" except those of us willing to be substitutes. Now that Alison cannot go I am going out once a week.

Alison is teaching a few classes at our Episcopal College, St John's and St Mary's, at Hsinpu. She really enjoys teaching. Twice a week she goes into the Bishop's office to do English letters for him.

Within our congregation, I have baptised a baby, prepared and presented four adults for confirmation, and blessed the civil marriage of a couple. The summer just gone by was brutal and punished us severely, nevertheless we both feel we have been able to make some contribution.

Greetings to you all. David Cobbett.

Farewells

A one-time missionary in Taiwan, the Rev. Patric Lee Hutton, died on May 19 and a memorial service was held for him in the Church of the Good Shepherd. Fr Hutton ministered here for ten years from 1961, and was for a time Archdeacon of Taiwan. Dean Michael Liu gave the eulogy to a congregation of Chinese whose lives Fr Hutton had touched. He is survived by his wife Laura.

The ashes of the late Bishop P. Y. Cheung were taken to Hong Kong, where his widow now lives, in June. Sadly, Mrs Cheung is not at all well following a stroke.

Statistical information

The Diocese of Taiwan has about 2000 baptised members, with 500 of them attending Sunday services regularly.

The Bishop and 14 active clergy minister to 15 congregations. Three of these are full parishes.

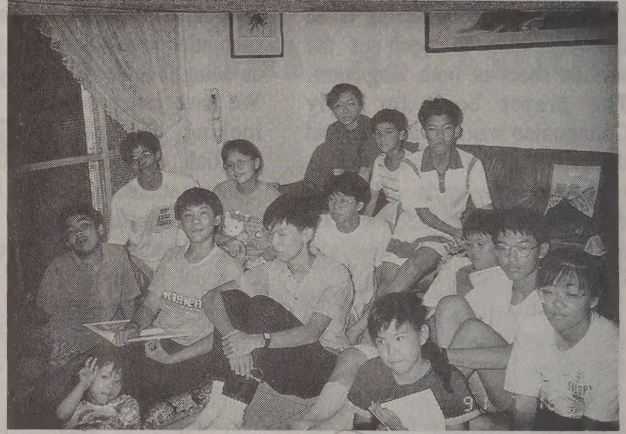
There are 20 licensed lay-readers and seven catechists working in the diocese.

In the parishes there are nine kindergartens, and one clinic. The theological school, Trinity Hall, holds courses in the north, Taipei, and in the south, Kaohsiung.

Good-bye to four

The Rev. David Chee, rector of the Church of the Good Shepherd, took study leave and furlough from late July. His wife Amy and the children Axel, Marcus and Frances have migrated to the USA and Fr David helped them settle into their new life there. Then he went to England, Durham, for study. He is expected back in Taiwan in December. He will often be flying to California to visit his family. Amy's parents are there, and this was a strategic time in the children's education to make a move; but their going left a sadness in the congregation, especially in the youth fellowship which lost three buoyant members.

While Fr Chee was on leave, Bishop Chien became locum at Good Shepherd and a retired priest from Singapore assisted him for a couple of months. The Rev. Lai Wen Kwang and his wife were usually in Shihlin, but had opportunity to visit other parishes during their stay.



Part of the youth group at Good Shepherd Church, farewelling three members, Marcus Chee (far left), Axel Chee (next) and Frances Chee (centre foreground).

Camping to suit all ages

Two diocesan camps were held this year, one for college age

young people and one for families. The venue for both was in



The diocesan youth and family camps were held in the mountains in from Taichung at the Adventist College. Here, some of the Youth Camp members. The leaders had spent as much time at a preparatory conference as they did at the camp itself, and the result was a wonderful experience of Christian life together.

the mountains inland from Taichung, roughly central for parishes from north and south.

Summer camping offers an escape from the heat of the cities, and mountain tops are important in Chinese spirituality, so the Adventist College, with its comfortable dormitories and on its own hilltop, was a pleasant retreat.

The youth camp drew a good number of church young people, as expected, and quite a few with only a little knowledge of the faith. The program accordingly was evangelistic and educational, and the church chorus book and guitars contributed to good fellowship.

The second family camp was attended by over 200, to the organisers' delight. During the day the children had an appropriate program while the adults did their own study.

In free time the campers enjoyed visiting the Aboriginal heritage parks nearby, and the famous Sun Moon Lake.

To serve the community

The multi-purpose parish building in Taichung, dedicated at the end of June, has been designed to serve the community.

The need to create a counselling center was high in the parish's priorities, and the priest, the Rev. Charles Chen had the counselling skills. A gift from the United Thank Offering in the U.S.A. for this purpose made the development possible

The eight storeys also include the priest's residence, a hostel, audio-visual rooms and kindergarten space.



Bishop John Chien and the Rev. Charles Chen at the dedication of the parish and community centre in Taichung, June 30.

Personal news

In March 1991, Miss Christine Cooper returned to Australia after nearly seven years in Taiwan. She was English-language secretary to the late P.Y. Cheung and then to Bishop John Chien. Profitable visits to the diocese by Episcopalians from elsewhere, and successful conferences here, were partly thanks to her.

In May, the Australian Board of Missions officer, the Rev. Brian Farran, was the Bishop's guest for an exposure to the northern part of the diocese. He is an old friend of the Cobbetts at Good Shepherd, and preached there. St John's and St Mary's college at Hsinpu also welcomed him, and he was able to do one of the things he had hoped, listen to the thinking of senior college students about their future lives and careers.

The assembly of the Council of the Church in East Asia, and the Partners-in-Mission consultation for the three regions, took place in Manila in November. Bishop John Chien, the Rev. Charles Chen of Taichung, and Miss Margaret Chuang of the Cathedral parish represented Taiwan. On their way to these meetings, we had visits from the Rev. Dr Peter Leung and Canon Roswell Moore. Dr Leung is the regional secretary of the English Church Missionary Society for this area. Canon Moore has been a long-time visitor and friend to this diocese and was one of the Partner representatives from the USA.

The diocese has been able to help and support in areas of need in the region. The drought in the southern Philippines, the eruption and destruction caused to the church in the northern Philippines by Mount Pinatubo, and the floods on the Chinese mainland, all concerned the Episcopal Church in Taiwan. The funds raised for mainland Chinese flood-victims were taken personally at the time of the moon festival when a priest went back for family reunion.

The Primate of the Japanese Episcopal Church, The Most Rev. Christopher Kikawada, sent out an eirenic message on the fiftieth anniversary of the attack on Pearl Harbor.

"As we have made clear on different occasions, we would like to express our deep regret for the fact that we Christian people of Japan were not faithful enough to our Lord of History and our Lord of the World, and that we were unable to stop the course of war into which the entire nation was then selfishly rushing.

"As a result Japan caused so much irreparable damage, pain and tragedy to so many innocent people, for which we admit our great guilt, and for which we beg forgiveness.

"May we ask all who are concerned to pray together with us for the Church in Japan, as well as for all peace-loving citizens, so that we may be further strengthened in our steps toward becoming peace-makers."

The Bishop of Taiwan, the Rt Rev. John Chien, sent him in return the pledge of prayers for all peace-making efforts in the world.

Church leaders 1991 visit Mainland China (continued from page 2)

At Wuhan, we visited two Protestant churches and a Catholic cathedral, the Young Christian Associations for men and women and the Wuhan-Chong Nan Theological Seminary. The zeal for theological studies shown by both professors and students impressed us, and the exchanges during meetings with them helped a good deal to move toward mutual understanding.

At Beijing we participated in the Sunday worship at the Chong Wen Men Church, the largest church in the city. During our visit to the Yan-Jing Theological Seminary, an exchange with the professors and students was organized for us. We are rather in agreement with reference to the "Theology of Tolerance" which one of the professors advocates.

LITERATURE

In 1985, the Amity Foundation was established to help provide teaching, social services and medical care to minority populations in China. In 1987 the Amity Printing house was created, and has undertaken the Chinese edition of the Bible thus contributing to broaden the field of evangelization. Still, the ageing of those responsible poses serious problems for the Church — their average age being over 67, the age gap between them and the young generation is between 20 and 30 years, if not more. There are very few works in the libraries of the theology schools, most of them in Chinese; as for teachers, many are obliged to hold other jobs. In the mainland Church, the flock of the faithful is enormous, but the pastors very few.

Sunday services are always crowded, even in small, unimportant churches, or at worship in any place. It is commonplace to bring together several thousand people. How could we not be envious? Here, the shepherd need not seek the sheep, the sheep seek the shepherds, for all these people, it is no longer a question of how to evangelize but of how to feed them. Under this pressure, centers for accelerated formation of pastors have been opened in many places.

"HUNGER"

It is said that the entire society is hungry for religion, non-Christians are very interested in Christian doctrines. On the mainland, there are 'cultural Christians' and persons who judge the Church too conservative for them to join — for the most part poets and artists who are not baptized. Many works of theology and of bible history are published by the Institute for Scientific Research on Social Studies, and are said to be best-sellers. This year, the China Christian Council rejoined the World Council of Churches (WCC) at Canberra in Australia, marking the beginning of its participation in international activities.

On the mainland, Christians enter the Church

in waves. Why is this Church such a flourishing one? According to them and to our own observations, one could give the following reasons:

1. The Cultural Revolution energetically crushed the 'four antique things' (old thought, old culture, old custom, and old habits), swept away all the superstitions and traces of religion, depriving the people of any means which might lead them to the faith.
2. For 40 years, the National Three-Self Movement liberated itself: there is no longer any shadow of the Western Church or of imperialism hanging over it; it is no longer seen as foreign but has become the Church of the country.

LAY ACTION

3. The priesthood of all the baptized: each Christian now recognizes his task in evangelization and takes part in worship. Many work as volunteers, their witness and sacrifice make evangelization easier.
4. As belief in political ideologies weakens, there is a turning toward Christianity and a search for meaning in life. True, these are only purely human explanations, but with the Christian faith, we admire and admit that everything is the work of God.

As for me, thanks to this trip, I was able to go back to the sources of the works accomplished by the Episcopal Church all along the Blue River, the Yan-Zhi Jiang. I should thank those who helped us: at Shanghai, Mr Shen Do-Rong, former student of Saint John's University of Shanghai, who had me visit his former school, transformed today into the Hwa-Tong College of Politics and Law; at Wuhan, Mr Wang Dian Chang, former student of Hua Chung University who accompanied me on a visit to what is now the Hubei Chinese Medical College.

These long-term works carried out by the Episcopal missionaries of the United States of America deserve our admiration. Although there were hardly more than 50,000 Episcopal Christians for all China, many great men of the Church of today arose from their ranks, among the best-known being Bishop K. H. Ting, Bishop Shen YiFan and many other men who contributed much to China.

While we were visiting the mainland, other important events were taking place elsewhere: President Lee Deng-Hui abolished the National Mobilization Law, admitting that the Chinese communists constitute a political reality; the secretary general of the Straits Exchange Foundation, Mr C. V. Chen made an official visit to the mainland; we ourselves arrived in Beijing on '4 May' day. Let us hope that all these historic innovations help toward a better relationship between the two sides. Let us also hope that in the near future, our colleagues of the continent will be our guests in Taiwan.



The Episcopal College of St John and St Mary at Hsinpu signed an agreement with the Mankato State University in Minnesota in April. Representatives of both institutions are pictured at the signing ceremony, which took place after the Founder's Day service in the chapel. The agreement will give faculty and students in both colleges the chance of an overseas placement.

A good year for students....

The growth in the activities of Trinity Hall, the theological institute of the diocese of Taiwan, is the single most important development in the last few years, according to Bishop Chien.

Well over thirty students have done courses in the last 12 months. Courses were held in Taipei and Kaohsiung, and will probably expand to Taichung in 1992.

A course on sermon preparation and delivery (with practical work) was conducted early in the year.

Courses on Old Testament Introduction and Catechism were taken by Canon Samuel Chen and Fr David Chee.

Seven seminars on Anglicanism ran for seven Saturday afternoons at St Paul's Kaohsiung: topics such as the historical background to the Church, Anglican attitudes to the Bible, liturgy and the prayer book, holy orders, Authority in the Church, and Chinese Anglican traditions. This very successful series may be repeated in 1992.

The Rev. Samuel Liao has led a long and well-attended series on early church history, with 27 participants.

The plan for advanced lectures in systematic theology has been put forward to 1992. The principal of St Andrew's Theological Seminary in Manila, Dean Henry Kiley, will be visiting lecturer for these sessions.

An adventurous series on mission and service was offered in 1991. It combined lectures and field work, in parishes and the community.

Visits were made to the social service and educational institutions of the Episcopal and other churches on the island: kindergartens, old folks' centers, a half-way house for prostitutes run by the Presbyterian Church, on-campus student ministry, and developments in Christian audio-visual production.

The address of the diocese is:

Taiwan Episcopal Church
1-105-7 Hangchow. S. Rd
Taipei, Taiwan. 10044
Telephone 341-1265

Visitors to Taiwan can find an Episcopal English-language service at St John's Cathedral and the Church of the Good Shepherd, Taipei, and at St James' Church Taichung.

Historic events for the Taiwan Episcopal Church

- 1949 Chinese Anglicans arrive from the mainland to make a new home.
- Dec. 1950 Regular Sunday Eucharists begin in Taipei at King Ou Girls' Vocational School.
- Sept. 1952 Regular Sunday services begin at Chungshan Presbyterian Church (the former Japanese Anglican Church).
- 1953 The Rt Rev. Harry S. Kennedy, Bishop of Hawaii, visits Taiwan.
- 1954 The Taiwan Church comes formally under the jurisdiction of the Diocese of Hawaii. Priests from the U.S. Episcopal Church are sent to Taiwan.
- 16 Mar. 1956 St John's Church, Taipei, is consecrated and dedicated.
- 30 Apr. 1959 Grace Church, Tainan, is consecrated and dedicated.
- 14 June. 1959 St Andrew's Church, Chiading, is consecrated and dedicated.
- 24 Apr. 1960 All Saints' Church, Kangshan, is consecrated and dedicated.
- 6 July 1960 Taiwan is officially transferred by the Japanese Sei Ko Kai to the American Episcopal Church.
- 1961 Bishop Charles P. Gilson is in charge of Taiwan Diocese. First diocesan Convocation is held, in All Saints' Kangshan.
- Mar. 1963 St Paul's Clinic in Kaohsiung is opened.
The third diocesan Convocation decided this diocese be named "Taiwan Episcopal Church".
- 19 Jan. 1964 St Peter's Church, Chiayi, is consecrated and dedicated
- 31 May 1964 St Paul's Church, Kaohsiung is consecrated and dedicated.
- Jan. 1965 Taiwan Episcopal Church becomes a missionary diocese of the U.S. Episcopal Church.
- 5 Jan. 1965 St John's Church, Taipei, is formally designated the Cathedral
- 7 Jan. 1965 Bishop James C.L. Wong becomes the first Chinese Bishop of Taiwan.
- 11 Mar. 1965 The Chapel of the Epiphany is consecrated and dedicated.
- May 1965 Trinity Church, Keelung, is consecrated and dedicated.
- Spring 1966 St Michael's student hostel, Tainan, is opened.
- Feb. 1966 Ta Lin Mission begins Sunday services.
The sixth diocesan Convocation passed the diocesan canons and constitution.
- 11 Dec. 1966 St Mark's Church, Pintung, is consecrated and dedicated.
- 21 Dec. 1966 Good Shepherd Church, Shihlin, is consecrated and dedicated.
- Fall 1967 St John's and St Mary's Institute of Technology is started.
- 27 Apr. 1970 Bishop James Wong passed away in Kaohsiung Catholic Hospital.
- 18 Sep. 1970 A special diocesan Convocation held in Kaohsiung elected Canon James T.M. Pong as succeeding bishop.
- 6 Jan. 1971 Bishop James Pong is consecrated and enthroned.
- 15 Apr. 1971 St James' Church, Taichung, is consecrated and dedicated.
- 17 Feb. 1972 Advent Church, Sinpu, is consecrated and dedicated.
- 2 June 1976 A covenant of mutual recognition of Baptism is signed with the Catholic Church.
- June 1977 St John's Cathedral and Good Shepherd Church become parishes.
- 6 Jan. 1981 Bishop P.Y. Cheung is consecrated and enthroned.
- 23 Nov. 1981 St Luke's Church, Hualien, is consecrated and dedicated.
- Sep. 1984 Trinity Hall, a theological institute for the diocese, is established.
- 7 Apr. 1985 Leading Star Chapel, Taichung, is consecrated and dedicated.
- 6 Sep. 1987 Bishop P.Y. Cheung passed away in hospital in Taipei.
- 25 Mar. 1988 Bishop John C.T. Chien is consecrated and installed.
- 28 May 1989 Trinity Hall signs a covenant with St Andrew's Theological College in the Philippines.
- 16 June 1989 All Saints' Church, Kangshan, becomes a parish.
- 11 Feb. 1990 The thirty-first diocesan Convocation, held in Kangshan, revises the diocesan canons and constitution and a Standing Committee is formed.